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coast as far as the old Anglo-German boundary and for a long way up the rivers of the Kumusi Division. Moreover, the cult is still spreading. Needless to say, the Baigonas have to pay for their instruction. One or two men in a village go through a period of tuition, and, on their return, initiate the rest of the villagers, not into the positions which they themselves hold, but into a belief in their new powers. This is effected by a ceremony in which the people are smeared over with some stuff from the bush, and the Baigona gives each one a smack and sends him to wash in the sea. The ceremony gets its name from the "washing." Dr Copland King has seen Baigonas use massage on a patient. They massage the arms, for instance, down to the fingers, and then, as they say, pull Baigona out from the finger tips. The young men of the village, standing round the patient, sing a song, which seems to be the usual string of meaningless words. Only two recognised drugs are used, —viz. *Euphorbia pilulifera*, the "asthma herb of Queensland," which is burnt with the coral when preparing lime for chewing with betel-nut, and *E. Drummondii*, also used medicinally by Australian settlers, and eaten with paw-paw when chewing the nut. Various other plants are employed as drugs, but only such as are beneficial. All this was obviously a very subtle move on the part of Maine. How can the Government interfere in such circumstances? At the same time, the Baigona have powers of life and death, because if they do not choose to give the patient these drugs, or, in other words, if the patient does not pay enough for them, he dies; for the Papuan, like most savages, is peculiarly susceptible to impression, and can fall sick, or even die, without any corresponding physical cause. The Baigona does not work in his garden. He will not drink plain water, but only coconut milk. He pays more attention to dressing his hair and decorating his face with red paint than other people; he has not much else to occupy his time, as either from fear or in payment his village companions do his garden work for him. Very often during the evening in the village the Baigona goes into a fit, passing into a trance. It begins with violent shivering, after which the man falls to the ground and becomes insensible, uttering spasmodic bursts of rapid talk. His people cover him with a mat, and sit around listening and applauding. Dr Copland King has not been able to make sense of what he says on such occasions, and does not know whether the people understand it either. The main feature of the cult is the prohibition to kill snakes, crocodiles, monitor lizards, and